# METHODIST BEGINNINGS

## CAPE BRETON.

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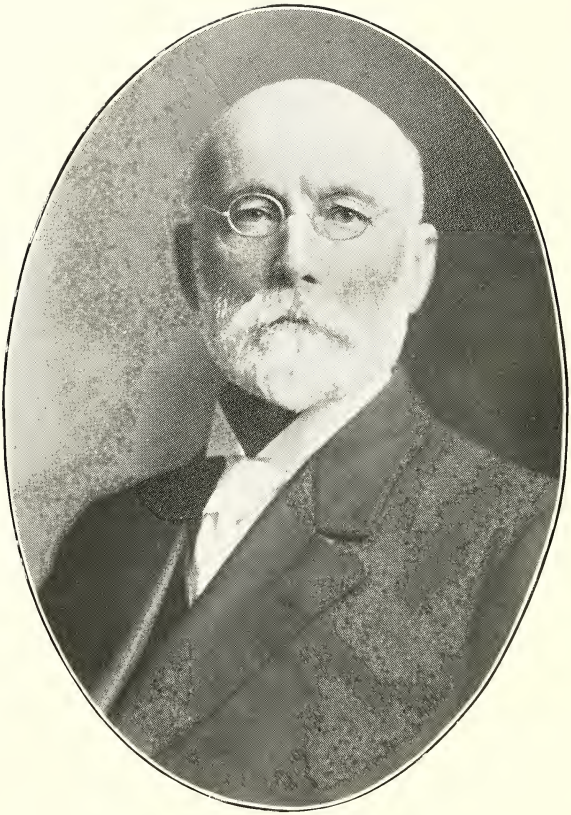

THE AUTHOR

# METHODISM

IN

# CAPE BRETON.

## 1789—1914

# A Retrospect.

BY T. E. ANGWIN

The substance of a paper read before the Cape Breton District, March 4th, 1914, and published at the request of the District.

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## FOREWORD.

In scanning the following pages the kindly reader will remember that they were not originally prepared for the public eye but for the ears of a select few who themselves were deeply interested in the theme discussed. There has been no attempt made to recast or change the style from that used when the paper was read before the Cape Breton District.

The author has sought to rescue from oblivion and preserve certain scraps of tradition and folk lore associated with the early days of Methodism in this island and to weave them with the scanty and drier threads of written record so that a story of more than local interest might be produced. How well or ill the work has been done, you, the reader, will be the judge.

Names and dates are of the minute book and may be verified. The rest is based on tales which have been told the author and on an intimate knowledge of Cape Breton and many of its people.

JOS. G. ANGWIN.

Sydney Mines, C. B.
March 1st, 1914.

## METHODISM IN CAPE BRETON.

### A RETROSPECT.

History, we are told, is more than a mere recital of events. The official records of an organization are not the history of its life. Records, state papers, minutes of council are not true history, but are what the skeleton is to the real man, only the frame work which must be clothed with living flesh, pulsing arteries and sensitive nerves before the man can appear. Happenings of the greatest interest and most far reaching consequences are invariably preceded, conditioned and accompanied by manifold circumstances and influences which are not spread upon any minute book nor inscribed upon the tablets of any secretary. This is the more true the further back we turn the pages of the past and attempt to unravel the mysteries and solve the problems which perplexed our fathers' fathers. To recite the History of Methodism in Cape Breton will then be more than to detail the facts which appear upon its brief and scanty records. These will tell us little. Legend and folk lore, the conditions of the times, the soul longings of men and women must have fashioned and moulded the written tale and must therefore have a large place in framing our review.

The island of Cape Breton had long been

held by France. Gallic fishermen had settled here and there on the shores of the harbors and Gallic farmers had cleared fields and reared homesteads on some of the river banks. Louisburg, the key of the Gulf and river of St. Lawrence and of all Canada, was strongly fortified and powerfully garrisoned. This, thought to be impregnable fortress, had in 1758 succumbed to British prowess and for a second time the Union Jack had replaced the Lilies on its ramparts. The Treaty of Paris, which followed, gave to Britain the control of Canada and Newfoundland. Then came the inevitable outward movement of the conquered and their replacement by the conquerors. A military governor had his establishment at Louisburg, the walls of which had been overthrown, and the buildings, injured by artillery fire during the seige, were fast falling into decay. More than a quarter of a century of British occupation had passed when Major Frederick Wallett DesBarres was appointed governor. He immediately took steps to remove the seat of government from the French city to the more favorable location offered by the peninsula upon which a part of the City of Sydney now stands.

## BEGINNINGS AT SYDNEY.

Here let us pause to set our stage and arrange the scenery. Sydney, what was Sydney like five years after its settlement when John Watts, the Methodist sergeant, was stationed there with two companies of his regiment, the 21st of the

Line? To gain vision and understanding we must close our eyes to the glare of the electric lights of the White Way, and our ears to the prolonged shriek of the locomotive, the impudent toot of the automobile, the imperative tingle of the telephone call, if we would comprehend the conditions. Position and lighting are necessary to the proper viewing of any scene. Let us choose our stand-point on the spot now held by the fountain in Hardwood Hill cemetery, and our light, when the westering sun of a bright June day fills the illuminated atmosphere with a golden haze. The primeval forest girds us round. Below us are the "murmuring pines and hemlocks." Close about us are grey beeches and silvery birches,their leaves all atremble under the gentle touch of the light summer breeze. We look northwards through the lanes between the sturdy hardwood boles. What do we see? Forest, forest, sombre spruce and fir trees, rank on rank, fill all the space between us and Dorchester Street except that the line of Charlotte Street is marked by felled timber as far as Wentworth Creek whose still waters lie almost directly beneath our feet. In the shelter of the creek are two or three small brigs of His Majesty's Navy. They are there for shelter or repairs or graving, for Wentworth Creek is the dockyard. Around its shores may be seen to-day the granite blocks carven with the Broad Arrow of naval significance and indicating naval ownership. Beyond the line of Dorchester Street on both sides of Charlotte and on the East side of the Esplanade

are scattered buildings, scarcely more than shacks, some few are of squared timber and all are of one story. The village ends at DesBarres street which is bounded on the north by a rude pallisade of unwrought tree trunks. Within the enclosure are the governor's dwelling and the military quarters. A little battery, remnants of the glacis and empaulments of which are still traceable, is mounted with the muzzle loading guns of the period. The whole establishment is dominated and colored by Britain's triple cross. Within this pallisade John Watts, sergeant, dwelt and drilled and did his duty as a soldier of the King. The whole population of Sydney at this time would not, including the troops, exceed four hundred souls.

Evidently the Christian soldier found in his surroundings a field which sadly needed christian sowing and christian cultivation. Early Methodism on this continent as elsewhere has had a long roll of military pioneers. These are some. Captain Webb, blind of one eye from wound in battle,opened the campaign in the New York rigging loft in 1776. In 1780 Tuffy,a British officer, won some recruits in Quebec. In Ontario in 1786 the Irish private, Neal, gathered a squad of believers. Down by the sea in 1789, somewhere between the Park Gate and Dorchester Street sergeant Watts made out the first roll of Methodists in this region. All honor to the men who march under the flag of the Empire and who also follow the banner of the cross.

To be a Christian in the army then as now required true manhood. The barrack room has never been especially conducive to spiritual life. It needs the strength of a manhood which has been stirred to its deepest depths to withstand without faltering and to bear without impatience the trials which the christian soldier is daily called to endure. The manhood of this soldier has been so stirred. He had passed through the mystery, he had experienced the miracle of the re-birth. His eyes had seen the holy vision. His ears had heard the heavenly voices. What he did among his comrades in barracks and among the people in cottage kitchens neither history nor legend tells. What souls he won he did not record, or if he did, the record has been lost or long since has crumbled into dust. We may be sure of this, that souls were won, and that those whom he lifted from sin's slough of despond are now stars in the crown of his rejoicing. His sowing was the first Methodist corn planted in Cape Breton. The field was sufficiently unpromising. The ground was hard and irresponsive. History tells that the majority of the people outside the barrack gates were illicit sellers of intoxicants The drink curse, the drink problem were as present, as lawless, as offensive, as difficult then as they are to-day. How, in this soil, the sowing throve, how long it lay hidden in the furrows of human life who may say? Methodism began its life in Cape Breton in 1789. It lives and grows in 1914. There has been continuity.

A quarter of a century passes away. John

Watts is forgotten, except that a few of the boys and girls of his time remember the tall soldier whose kindly face and pleasant greetings they had so often seen and heard, and one or two elderly men and women sometimes recall with heart thrill the strong and loving words with which the sergeant preacher had helped them to the better life, or in their days of stress and storm had strengthened and comforted them. There was yet life in the root although the leaves were withered and dead when John George Marshall, Chief Justice of the Court of Common Pleas came upon the scene. To this christian jurist is owed, under GOD, the formal, the official introduction of Methodism in this part of the island. Marshall had been brought up in the Anglican communion, but prior to his taking up his residence and entering upon the duties of his office in Sydney he had been brought into intimate and friendly association with some individuals whose souls had been emancipated and whose lives had been changed through the teaching and influence of our Methodist forefathers. He himself had been deeply moved, and having become an earnest student of the Holy Book, from it had learned the lessons of faith and obedience and had found the joy of salvation. Very early in his residence he became dissatisfied with the teachings of the then rector and, after a long and severe struggle with himself, withdrew, in the company of others, from the church. His next and immediately following step was to establish cottage meetings. The life that was in him de-

manded expression and this could best be had by direct christian effort. His human soul craved sympathy and companionship and this he found in the fellowship of the saints. His principal associates and helpers were Thomas Crawley, Andrew Sellon and Peter deLisle, the home of the last named being the most frequently used meeting place. These men together planned for and with little delay erected a small meeting house which until 1866 stood upon a plot of ground, now vacant, on the West side of Charlotte Street and about two hundred yards from the Park Gate.

"How shall they hear without a preacher?" A preaching house had been obtained, but what about a man for the pulpit? By the Deed of Trust the building was for the use of any Christian minister whom the trustees might admit, but was to become the property and subject to the regulations of that religious body which might first establish itself by the continued residence of an ordained minister in the town. The preference of the trustees was decidedly in favor of Congregationalism. They first applied, through the Rev. Dr. Raffles, to the London Missionary Society, and a man was sent who stayed with the people a month or two. Andover Theological Seminary was approached and John S. C. Abbott, afterwards a distinguished American historian answered the call. His stay was as brief as that of his predecessor. The Scottish Presbyterians were appealed to, and notwithstanding the fact that many Scotch settlers had already

made their homes in Cape Breton, the appeal was fruitless. We must admire the pluck and perseverance of these men, as baulked on every side they turn at last to the Wesleyan Mission House, London. Methodism is their last resort, but here too, while the committee was sympathetic and promised help, there was, to Marshall at least, sickening delay. He wanted a preacher badly and wanted him at once. The Methodist District Meeting was in session at Halifax in June 1829 and the impatient judge appeared there before the assembled preachers. So pathetically did he describe the needs of the people, who were in truth as sheep without a shepherd, and so earnestly did he plead their cause that there was instant response. James G. Hennigar, a native of New Brunswick, then a young man in his probation was sent to Sydney to "hold the ground" until the arrival of the expected supply from London. He did hold the ground. Hennigar became by marriage the uncle of Mr. Lewis Jost, Mrs. J. E. Burchell and Mrs. W. F. Burns, all, at the present time, active and earnest members of Jubilee Church. No better man could have been sent to the new field. His loving disposition and tender heart, and especially his great fondness for children speedily won his way into the affections of the people. He wept with the sorrowful and rejoiced with the glad. To see his smiling face was in itself a benediction. Under his careful hand the foundations of Methodism were laid deep and true, not only in Sydney but in all the wide region round about.

Methodist preachers of those days were itinerants indeed. They not only passed in regular order from circuit to circuit, but their circuit work required constant itineration. Theirs was a commission at large; their duty, to go to those whose need was greatest. All the island of Cape Breton except Ship Harbor (Hawkesbury) was included in the Sydney circuit. The preacher made his rounds on horseback or on foot. North West Arm and Sydney Mines, Gabarus and Fourchu, the Forks and South Bar, Baddeck and Margaree, Louisburg, Catalone, Mira, and Bridgeport, Ingonish and Cape North were visited in turn by the tireless itinerant, who was aided in his holy work by godly men and saintly women who counted it their highest joy to be helpers in the vineyard, and whose unselfish toil was some times rewarded by the vision of souls being born into the kingdom. Personal touch with the people in their homes was of necessity infrequent. The itinerant was rather the preacher than the pastor. If he visited his congregation in their dwellings twice a year it was more than was expected or hoped for. More was impossible. These men seldom slept in their own beds. They were almost strangers totheir own families. They were here and there and everywhere, comforting the sad, cheering the dying,and above all leading lost men and women to their Lord. The people, left largely to their own resources, had learned that in time of stress and strain the rock of their refuge and defence was the risen Christ and Him they found all sufficient. They had

learned too that the preacher's work was larger and broader than any need of theirs other than the supreme need of a soul burdened with a sense of sin, and even then their best helpers and guides were often found among the Master's followers in their own neighborhood. The preacher was not expected to make a visit if the overfed baby had the colic or the good woman of the house suffered from migraine. The itinerant found or made his opportunities for personal touch as he met or overtook the traveller in the way, as in his footsore tramping he rested awhile beside a farmer working in the field or as he was ferried across harbor or creek or river in row-boat or canoe. At any rate the real work was done, and men were won and souls were saved, which after all is the true work of the Methodist preacher. We will leave the pioneer to his work of preparation and foundation setting and turn our thoughts to

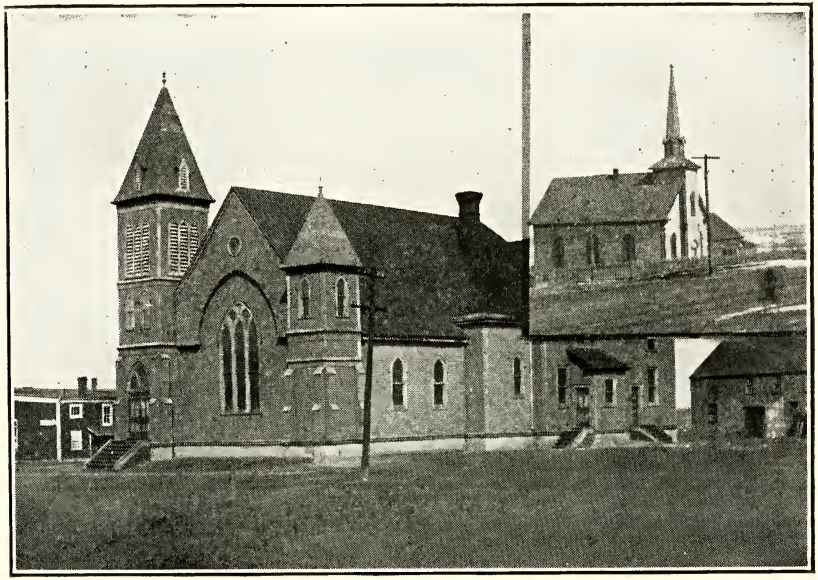
## THE FIRST DAYS OF METHODISM IN SYDNEY MINES.

Here all is misty and ill-defined. Legend must take the place of history and folklore of record. The stories told by father to son and by mother to daughter in the ingle nook o'winter nights, and passed down from generation to generation, and from old dwellers as they go out to new comers as they enter, give poor foundation for accuracy of detail and challenge the imagination to its wildest flights. Their are neither names nor dates to which we may hang a tale.

In the cloud wreaths of the past the actors come before us "as shadows and so depart."

The year is 1813, just a century ago. The times are troublous. Britain is engaged in a hand to hand struggle with France and the youthful American Republic has seized the opportunity to declare war against the motherland. Uncertainty, disquiet, fear are present and prevalent. Any morning a French squadron may appear on the horizon. Any day an American privateer may swoop down upon the fishing boats at anchor on the grounds or attack the hamlets on the coast. The Sydney Mines of 1813 bore slight semblance to the bright, prosperous, intensive Steel and Coal town of to-day. It was then a rambling collection of shacks and log cabins in which the few miners dwelt, for even then there were workers in the dark and for them coal was king. The virgin forest of spruce and fir, mottled here and there on the higher slopes with the lighter foliage of the hardwoods,covered the hills and crowded down to the shore, the tall trees casting their long shadows across the little clearings. The dwellers in the hamlet would number perhaps one hundred and fifty. Roads, there were none. Paths through the woods led from door to door, while bridle trails through bog and over hill connected settlement with settlement. In those days, not far from Sutherland's corner,there stood a log cabin of two rooms,a but and ben, towards which little groups of two's and three's wend their devious ways by woodland paths, in the still and quiet of an autumn Sab-

bath afternoon. They gather at the doorway and with a word or two of friendly greeting pass within. We will enter with them. What a simple, prosaic place this is. We, in our modernity and pride would call it dark, dismal, uncomfortable, unbearable. The floor is sanded. The furniture is scant. The bare beams overhead are blackened with the smoke of years. The only bright spot is the blazing fire in the open chimney which completely fills one end of the room. Rough planks set on blocks have been ranged around the walls and near the centre stands a small, white covered table and rush bottomed chair, the only chair the home can boast of. Stillness reigns, the stillness of expectancy. A red fox barks among the beeches which crown of the hill now occupied by Harbor View Hospital. A startled partridge whirrs through the near-by thicket. Without other warning the doorway is shadowed and a soldier appears. He has come from the blockhouse which stood near Boyd's Corner and where a military guard was stationed for the protection of the one colliery then operated, and now stands ready to enter with his message of love and salvation. Removing his shako, the corporal, he is a rising non-com. of the British Army who has not yet earned his sergeant's stripes, places his side arms on the table and bows a moment in reverent, silent prayer. Rising from his knees he takes from his breast, the soldier of those days had no patch pockets,a well worn Bible and tiny Hymn Book and at once begins his service. The hymn is "Jesus the name high over all," or "O,



CARMAN CHURCH, SYDNEY MINES. (Inset, Church of 1840)

for a thousand tongues to sing," or "Jesus Lover of My Soul," or—we may be sure it is one selected from the earlier editions of Wesley's Hymns and is alive with faith and fire. The worshippers have no books. The corporal lines the stanzas two lines at a time. He is chorister as well as preacher. The people take up the measure and sing waveringly, prayerfully, exultantly, as the mood is on them. A prayer brief,personal,trustful follows. The Word is read and the message spoken. The address, sermon, exhortation, call it what we may, it is all three, is not profound, nor philosophical, nor eloquent, but it is plain, pointed, piercing,from the heart to the heart,from the heart joyous and loving and confident to the heart fearful and yearning and sad; and above all it is accompanied by a power that is neither from land nor sea but from the throne eternal. There are quivering lips, bedewed eyelids and throbbing breasts in the little congregation. Hearts are softened. Consciences are quickened. Men bow in penitence. They do not accept, they surrender to the Christ. Once again the Nazarene has conquered. This is the beginning of Methodism in Sydney Mines and without similar results Methodism can begin nowhere. Nay, without similar issues Methodism can live and grow nowhere.

The insignificant group of worshippers disperses, its individual members scatter. The years roll on. Men come and go. The might of humankind presses back the forest from the shore and delves more deeply and widely undergound, and thus in some small degree fulfils the divine com-

mission to subdue the earth. Increasing white sailed fleets receive their sooty cargoes from sooty hands and fare forth upon the sea. Population grows. Business prospers. The intermittent working of the colliery by government and by lessees of limited financial strength gives place to the better planned and more consistent operations of the General Mining Association. Everything material advances. The Word of God alone is bound. To the growing community in August 1829 comes James Hennigar. He has crossed the Spanish River by canoe, landed at Indian Cove, where also in 1861 landed Albert Edward, Prince of Wales, afterwards the Seventh Edward of England, Imperator and Peace-maker, has climbed the cliff and finds shelter, rest and food in some miner's cabin. Refreshed and strengthened he goes out to pass from home to home to open his commission and to turn the second page of the history of Methodism in Sydney Mines.

## METHODISM ENTERS GABARUS.

To preserve something like chronological sequence the scene must be shifted from the low hills about the Spanish River to the bolder shore line of Gabarus Bay into which the ponderous billows of the Atlantic roll unchecked and unhindered. The Bay has an historic renown as the anchorage ground where, under the sheltering headland of the "Red Cap,"the transport and convoying fleets bearing the troops for both seiges of Louisburg found quiet water. Near the head of the bay and on the beach and rocks of Flat Point

Cove the men of New England under Pepperell landed in 1745, and on the same spot in 1758 the soldiers of Amherst and Wolfe found foothold. The patient and persevering seeker after curios and relics may still pick up from among the shingle of the beaches flattened and distorted bullets from the firelocks of the invaders and find bedded in the earth and moss of the hillsides a stray eighteen or thirty two pound round shot fired from the ships told off to cover the landing parties.

Shortly, after the final fall of the fortress the French fishermen who had a settlement on that part of the shore where the village of Gabarus now stands either deserted their homes or were removed as prisoners of war. To the deserted village, in course of years, came men of English blood and English speech, hardy fishermen to ply their trade upon the deep and reap the harvest of the sea. The first settlers were discharged soldiers. But neither with them nor to them came any messenger of salvation. They were born, they grew up, they married, they brought forth children, they died and were buried and neither priest nor pastor sanctified the marriage tie with holy benediction, nor with the light of truth stood by the dying, nor comforted the mourners with precious promises. We shudder at the picture and yet it is one which was repeated over and over again in the earlier years of the nineteenth century in many hamlets on our own coasts and on the coasts of Newfoundland. Sailors and fishermen, noble and true were these men of the salt sea, men whose word was a bond,

whose courage was unquestioned and whose skill as seamen was unsurpassed.

Upon this scene of spiritual destitution there enters William Charlton. When we ponder the life history of this man and trace the wonderful leadings of divine providence displayed in it we are irresistibly reminded that,

"God moves in a mysterious way,
His wonders to perform."

Charlton, who was English born, had spent some yearson the coast of Labrador, and, to escape the persistent persuasions of his Roman Catholic companions to forsake Protestantism, had worked his way southward to Cape Breton, taking up his residence at Gabarus. In Louisburg he married and shortly afterward removed to New England.

In the city of Boston while attempting to free himself from the bonds of the drink demon he attached himself to the Methodists, and was brought under the immediate personal influence of Elijah Hedding, bishop and evangelist. One day, while walking along the road pondering and perplexed over his own state, light from above, the light of life, shone into his soul. Returning home he found that his wife, at about the same hour as himself, had been made glad in the Lord. He was soon made a prayer leader and later licensed as an exhorter. The Master had found and prepared and ordained his servant, and when He, with finger pointed at the fishing village on the rocky Cape Breton coast, asked—"Who will go for us?"—Charlton, loyal to his Lord and tender-

ly mindful of his friends at Gabarus, promptly answered, "Here am I, send me." He did not long confer with flesh and blood but turned aside from the pleadings of associates and friends and the opportunities of life offered in the growing city of Boston, and steadfastly set his face towards the East. In this, the most momentous decision of his life, he was no doubt aided and guided by the woman God had given him and whose wise counsels had already saved him from the perilous snares of Universalism. Like the evangelists of the eld he went to his work without staff or scrip. He had heard the command—"Haste in thy going," and obedient, he saluted no man by the way. Arrived at Gabarus he immediately set up the standard and summoned the people to hear what the Lord their God might have to say to them through him. At the first service one soul found the Saviour. The next Sabbath sixteen others made a like profession. Revival fire ran through the stubble until forty-five names of believers in Christ unto salvation were enrolled.

Charlton was a man of small stature and the story is yet extant that one of his congregation, a woman of much more than average inches would pick him up and bear him safely and dry shod over the brooks which in those days were without bridges.

When in the summer of 1829 Hennigar tramped through the woods to Gabarus he found Charlton and his little company of believers holding fast to their faith. For twelve successive years

the faithful under shepherd led his flock, preaching to them on the Sabbaths and daily lived before them the faith he taught. The people of the present hold his memory in honor and have erected in their church a tablet which reads—"This Tablet is erected in loving memory of William Charlton who came from Boston A. D. 1826 and here labored as a local preacher until his death, 1838. "The righteous shall be had in everlasting remembrance!"

## HOW METHODISM CAME TO SHIP HARBOR.

On the eastern or Cape Breton side of the Strait of Canso there was, at the beginning of the nineteenth century, a small fishing and trading settlement known as Ship Harbor, now Hawkesbury. Here, as at other points in Cape Breton, New Brunswick and Newfoundland, Jersey merchants had established Rooms or Agencies for supplying the fisher folk with the necessaries of life and caring for the products of the fisheries. These Jersey merchants were not only traders but also carried on extensive fishing operations which gave employment, either as sharesmen or hired men, to large numbers of people. Such a trading and fishing house had been set up at Ship Harbor. Guernsey and Jersey were among the most fruitful fields of early Methodism. On the Channel Islands John Wesley had gained many followers and had made many friends. A large proportion of the inhabitants, both gentle and

simple, were members of the Society of the people called Methodists, and when they wandered far afield they did not leave behind them their faith and hope, but when and where they pitched their tents, then and there they set up their altars. That there were people of Methodist name and predilections in Ship Harbor before 1819 is evident from the following letter written to a Mr. Paint, who doubtless had some connection with the parties named in it.

"Quebec, 22nd July, 1819

Dear Sir,—

Having been informed that many persons should be glad if a chapel could be erected in Cape Breton and that Messrs. Moulins from Jersey offer £20. towards its erection, I have taken the liberty of writing you on the subject, begging you to state what population there is, what prospect for erecting a house, what number who speak French,and what could be done towards a Missionary's support. The London Committee would no doubt send one to you if you requested them so to do. Favour me with an answer to the care of Mr. Peter Langlois, Quebec.

I remain,

Dear Sir, Yours,

Mr. Paint. JOHN DEPURTON."

The date and circumstances of the first services held in the community are unknown, but Benjamin Chappell, a local preacher, while visiting the place on business with the Jersey firm,was one of the first to light the candle of the Lord. About the same time or a year or two subsequently two brothers, James and William Buck, also

from P. E. Island, James was a local preacher, began holding meetings at Plaster Cove, (Port Hastings). Here, a mother of Israel, a Mrs. Balhache, opened her house for the services and to them came the people not only from the Cape Breton side of the Strait but from McNair's Cove (Port Mulgrave), and as far away as Harbour au Bouche. There was a famine in the land. The people were gospel hungry, else they had not braved the dangers, difficulties and distances which stood between them and their opportunities for hearing the wonderful word of life. A Mr. James Smith, whose long life had been spent in the vicinity, and had himself been helped to a saving faith by the hand of Chappell, when in his eighty-seventh year, recalled and told the story of his youthful association with the services. The Christmas meetings were particularly remembered. The good Mrs. Balhache not only opened her home but spread the treasures of her larder before her personally unbidden but not less welcome guests. These feasts of charity, which followed the more spiritual repasts, were always accompanied by sacred song and familiar conversation about the deep things of God. The bill of fare was no doubt simple and would not appeal to the more refined (?) taste of the present day but it was sufficient and satisfying. The hostess sent her friends away warmed and fed. It was not until 1828 that Mr. Le Brocq, probably the agent of the Moulins referred to in Mr. Depurton's letter, built the little Bethel on the hill top, which was the worshipping house of Hawkesbury Methodists until

1883, when it gave place to the present church. The writer recalls a session of the Guysboro and Cape Breton District which convened in the old building in 1876, Thomas D. Hart being Chairman. Of the ministerial members six have gone to their reward, three are supernumeraries and three are still in active service. Of the building itself the recollections are of an exterior guiltless of paint and battered by the storms of many years, and an interior with sagging floor that trembled under the falling foot, and walls broken and discolored.

Somewhere in the years preceding the building of the Bethel, Miss Martin, a christian lady, governess in the home of Mr. Paint, had begun and carried on a Sabbath School into which she gathered many of the children of the village. When James G. Hennigar arrived to take charge of the circuit in the autumn of 1829, he found church, congregation and Sabbath School ready to his hand.

## THE FINDING OF INGONISH.

The great Northern peninsula of Cape Breton stretches out into the Gulf of St. Lawrence until Cape North seems to wish to shake hands with its sister, Ray, on Newfoundland. About midway on the Eastern shore line lies the fisher hamlet of Ingonish, the Naganiche of the aborigines. Here the Indian, long years ago, hunted and trapped and fished. His middens are still there and his bones lie beneath its sod. The French fisherman and trapper invaded the Indian's preserve, but with

a kindness and tact foreign to men of British blood under similar conditions, won the confidence and gained the affection of the pagan. It was a prosperous settlement, that of Ingonish, when dark days came and the fleur-de-lis was compelled to give place to the Union Jack, and the old and painful story of deserted homes, dismantled dwellings and fishing boats in flames was re-enacted. Then followed years of silence broken only by the howl of the wolf, the call of the rutting moose, or the report of the firelock of the hunter in pursuit of the immense herds of caribou and larger game which roamed through the forests. Hunger did not bring the hunters, but greed of gain. Their search and slaughter were for the hides and not the flesh of the denizens of the wood. History says that at times the stench of the rotting carcases was apparent far out into the sea. It was realization and illustration of the fabled Englishman who waking stretches himself and says to his companions. "Come, this is a fine day, let us go out and kill something." The slaughter at last ceases not for lack of slayers or of lust of blood but for lack of victims. Days and months and years succeeded each other and men of Devon and Dorset speech and name find the harbor and begin to ply their trade.

The place of their choosing is one of nature's beauty spots, where the eye is never filled with seeing. Mist capped "Enfumee," like a crouching lion stretching his paws out into the sea, lies yonder to the south. Behind are the everlasting

hills clothed to their summits with dark evergreens which purple in the shadows beneath the passing clouds. Before is the sea, the boundless, restless sea, to-day a craving monster avid of human life, to-morrow gentle and innocent as babe upon its mother's breast. Here, there are landscape and seascape for all the brushes of all the artists, and beauty and grandeur enough to fill the souls of all the poets. Hill and valley, lake and shore, tumbling mountain torrent and quiet pool where the speckled beauties love to hide, beetling cliff and velvet intervale, rugged, rocky coastline where Atlantic billows thunder, and smooth sandy beach kissed by the wavelets as they die, all these and more are here. The eye is filled with seeing and the soul with joy, and yet they ask for more.

How Methodism came here, who brought it and when has been long forgotten. Tradition itself is silent. But some one whose spirit had been touched by Ithuriels spear, whose soul had been disenthralled, came one day to the quiet village and began to witness. In some, at least, of the simple people there was the outgoing of the soul longing after light and peace with God, and in their hearts the unspoken cry:—

"Tell me the old, old story
Of Jesus and his love."

Folklore relates that the settlement was visited for a year or two during the summer, by a Rev. Mr. Weeks, an Episcopal Missionary, but that owing to a grave difficulty which arose between the

gospeller and the people these visits ceased. Although there is no record under the writer's eye which connects this name with Cape Breton, tradition is probably correct as a Rev. O. S. Weeks of the Church of England was a resident of Nova Scotia, during the period in question and afterwards. The Methodist preacher in Sydney, Rev. William Webb, heard of the place and its people, and for him to hear was to plan and to act. Accordingly, during the summer of 1838, Webb made his way to Ingonish and found a people prepared of the Lord. All but one of the Protestant families associated themselves with Methodism, and a Society of ten members was formed with William Warren as leader.

Once again in our review of the beginnings of Methodism in Cape Breton we come into touch with the wonderful way in which the Master provides and prepares his servants. William Warren was English born and of good family connections. A guess, which has good underlying reason, would place his name on the same family tree with that of Commodore Warren, who led the British fleet at the first siege of Louisburg. In earlier days much more than in the present the occupations to which individuals devoted their lives were as persistent as their surnames. Fathers, sons and grandsons, generation after generation, were butchers, bakers, soldiers, sailors, as the case might be. Many men of the Warren family and blood were sailors, and some of them gained renown. William, in his latter days of Ingonish, Methodist class leader and

merchant, came on the coast as a midshipman of H.M.S. "Queen Charlotte." The immediate reasons why he forsook the sea and the service were vital and natural, the sex call and the desire for gain. The materialist sees only the apparent and crude. He fails to recognize the hidden and more powerful influences and forces which guide and form human life and character. Warren married a maid of the people and became a trader among them. His education, which was good,his wide experience and especially his knowledge of music fitted him for the place in the church to which he was called and to the active duties of which he gladly gave himself until he was summoned to his reward, April 30th, 1849.

The original church edifice was built about 1845. This structure gave place to a union church or Bethel, which, like so many of its kind, soon became a fruitful source of discord and division. It now stands windowless and doorless, a home for the owls and the bats. On the hillside above there is a neat church, opened and dedicated in 1885, and to it the worshippers come Sabbath after Sabbath. Ingonish with Aspy Bay (Dingwall), twenty eight miles distant, have been regularly served by probationers for many years. The smallness of the population, the isolation of the communities and the slight prospect for industrial or commercial growth do not seem to promise much for any wide church development. But to this loyal and faithful but dependent people, our wards under the gospel trust, the church must

continue to supply the messenger of the glad tidings.

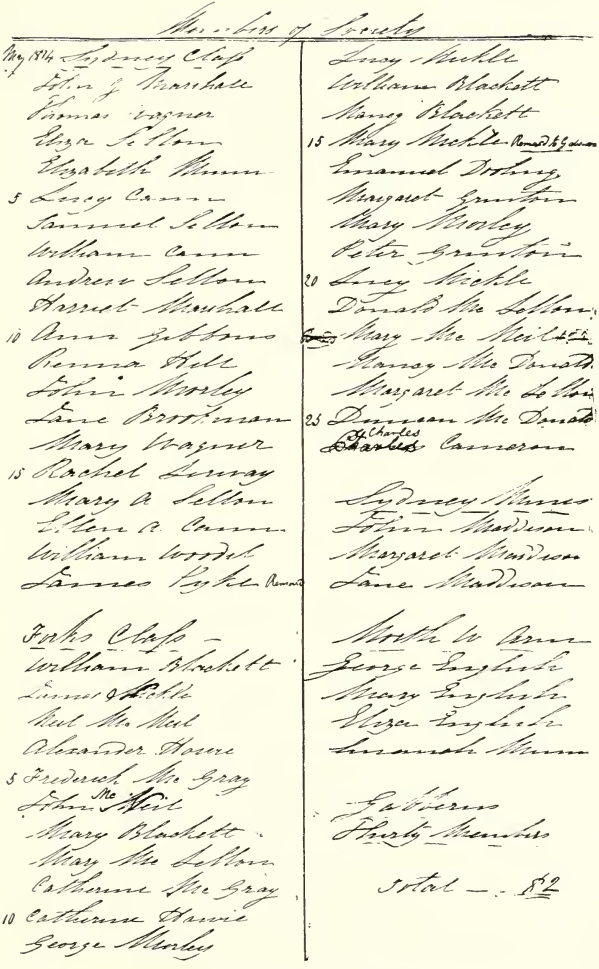
## LOUISBURG TAKEN.

The present town of Louisburg is not in any sense the city of the past. From the old walled city we are distant four miles over land and more than one mile directly across the commodious harbor. Yonder in the haze may be seen the mouldering remnants of rampart, epaulement and casemate. A few fishermen dwell where once thronged the beauty and chivalry of France. Not far away and close to the shore road may still be traced the outlines of the Grand Battery which was forsaken by its defenders in the night to be occupied by the men of Massachusetts in the morning. Just across the cove was the careening wharf and dock from the waters of which the Provincials fished the great guns with which they armed the Light House Battery and destroyed the Island Battery of the French. Where we stand there once stood the great warehouses filled with munitions of war. The place and all its surroundings are full of the past. The air, even now, is vibrant with the throb of the drum-beat, the rattle of musketry, the boom of great guns and the tramp of armed battallions. The present is prosaic, materialistic. Coal trains come laden and depart empty. Giant steamships lie at the pier and gorge themselves to satiety with black diamonds. The drifting grime of coal dust has taken the place of flaunting banners and shining accoutrements. The scream of the siren fills the air which one re-echoed to the

strains of martial music. The great city is no more. With its defenders and assailants it lies buried yonder. The present town is modern, utilitarian, commercial.

Owing to the contiguity and relationship of the communities there was more or less social and business intercourse between Gabarus and Louisburg. In the pursuit of their craft as fishermen the people met frequently. Parties on trade or pleasure bent not seldom crossed Gabarus Bay in open boats propelled by spruce oars in the strong hands of sturdy youth, or driven by tan brown sails filled with the salty breezes of the sea. And now and then twos and threes tramped through forest and bog to renew friendship or to meet lovers. There were many connecting cords between the settlements, and along some of these the influence and power of the revival at Gabarus under Charlton found their way to Louisburg, and there, stimulating thought and arousing inquiry, prepared the people for the visit of John Snowball in 1835. There can be no doubt that somewhere in the years intervening between that visit and the coming of James Buckley in 1843 a society was formed with Joseph Townsend as leader. This society numbered eleven and every member but one, Ann Tutty, bore the surname of the leader. With the passing years the procession of Methodist evangelists, J. V. Jost, R. E. Crane, Albert DesBrisay, J. H. Starr, moved on, each man, in his day, doing his work faithfully and well. As elsewhere on the Sydney circuit, there were fat years and lean, times of sunshine and days of gloom.

Then the "Great Revival" came to the shore settlements, and young converts brought to Louisburg the holy fire which had been kindled in their own breasts. F.W.Moore who had been in labors abundant elsewhere was called upon to strengthen believers, guide enquirers and lead sinners to repentance. Satan would not permit his strongholds to be captured without a struggle, and soon became as busy as the preacher. There are in every community men who are the ready servants of evil, but the weapons they use are not infrequentlyof the quality of the Australian boomerang and return "upon their own pates." When the kitchen of Joseph Townsend became too small for the gathering crowds, and Moore and his helpers were at their wits end the enemy himself solved their problem. One night some miscreants cut the preacher's harness in pieces and filled his sleigh with fish blubber. This lawless act became the cause of their own defeat. A newly married couple, who were distinctly opposed to the revival, possessed a very commodious room which had been used as a dance hall. On the morning after the vandal act the young wife sent for Mr. Moore, told him of her deep shame and contrition for the occurrence of the previous night, and offered him the use of her apartment with the assurance that in the future both she and her husband would prove his friends. That night there was a shout in the camp, when the husband and wife with ten of their neighbors with one accord sought and simultaneously found salvation. The victory was won, a greater victory than



Facsimile of First Page of Records of Sydney Circuit.

that when the "Christo Duce" banner was planted by the New Englanders on the ramparts of the old city.

## RECORDS.

It is most unfortunate that the records of the church should be so scanty, so incomplete. Almost all the important events of church life and history are unmentioned, while the most trivial matters occasionally find a place. The reader of the old vellum covered volumes, whose yellowing pages and fading ink contain and present so briefiy and so unsatisfactorily the doings of the past, must not only keep his eye centred on the written words, but must with alert imagination read between the vanishing lines, or by some new telepathy or the release of his astral self gain spirit communion with the writers and obtain vison of the long dead years. The men who wrote:— to you who read they are names and nothing more, but to him who writes they are for the most part living presences. Their forms, their features, their familiar gestures, their tones and accents, their individualities which set each apart from each and each from all are still vividly apparent. John Marshall, of tender spirit, whose quiet pasing in the town of Lunenburg was but an expiration. John McMurray, stalwart of body and strong of soul, sometimes witty and whimsical, served his generation and his God for many years as preacher and editor and died triumphant in the faith. Samuel D. Rice, a leader and a man among men, his history is that of the whole Can-

adian church and his works do follow him. John Snowball, careful to the minutest details and a successful evangelist, he lived only to be useful. He slept himself into the eternities. These may suffice to reveal the style of the men who in the earlier years wrought righteousness, preached the gospel of the kingdom and taught the way of salvation by the wayside and in the settlers' kitchens.

The earliest records of Methodism in Cape Breton are to be found in the ancient volume preserved in the parsonage at Hawkesbury, and inscribed on its first page "The Ship Harbour Circuit." The first entry was made in 1829 and somewhat strangely refers to Sydney or more exactly to a part of Sydney Circuit. Matthew Cranswick tells that he baptized on October 11th, 1829, Margaret, daughter of Daniel and Agnes Hood, miner of Bridgeport. This old book of registry proves conclusively that Ship Harbor was the first place in Cape Breton in which Methodism had formal beginning. The regular records at Sydney do not begin until July 9th, 1831 when John Marshall baptized John, son of Neil McIntosh and Ann his wife, the child was born June 11th of the same year. The opening page of the Marriage Register was evidently carefully removed from some other book and as carefully inserted in the Sydney volume. On this page William Webb (1830-1831) inscribed the following:— "This is to certify that John McLeod and Margaret McKeiggan, both of Mirey, Cape Breton, were

lawfully married after publishment, on the 20th day of January, year of our Lord 1831."

It is a most noticeable feature of the earlier entries that a large majority of the marriages and baptisms were of persons of Scottish birth or ancestry. The Macs decidedly predominate. The Wesleyan Missionary was the only Protestant clergyman other than the Episcopal Rector resident in all the region. Presbyterian ministers from time to time visited Sydney and the surrounding country but the times of their passing did not always synchronize with the mating of the youth who, rather than delay for the irregular and uncertain coming of pastors of their own order, sought the Methodist preacher, who, for a consideration, sometimes very small, was pleased to meet the wishes of the matrimonially inclined.

In Sydney Mines the first baptism was that of George Miles, son of John and Margaret Maddison. John Maddison was the first class leader in the mining town, the whole membership being composed of himself Margaret Maddison his wife and Jane Maddison, who was either his mother or his sister, a younger Jane having been baptized in 1834. The first votaries of Hmyen from the same community were William Skelton and Eliza McMullen, whose union was soleminized by John Marshall, Jan. 13th 1834. The names of several children, the issue of this marriage, appear in the baptismal register.

Entries relating to finance are exceedingly brief and unsatisfying. The yearly statements

under the regime of the Missionary Committee are comparatively full and complete, giving the receipts tabulated under the several heads of Class and Ticket Money, Pew Rents, Public Collection, and Contributions. The expenditures are divided into Ordinaries and Extraordinaries, the former include Board, Quarterage, Washing, Stationery and Servant, and the latter cover Rent, Fuel, Candles, Horse Hire, Chapel expenses, Doctor's bills, and any other item which might be allowed by the committee. The first account available is for the year ending May 31st, 1832. In the currency of to-day the expenditures were $723.27 against which the circuit supplied $287.50 leaving an amount of $435.77 to be provided by the grant from England. How much the grant was history does not reveal. The Sydney circuit, that is all Cape Breton, gave that year for missions $51.79. A copy of this account will be found in the appendix.

John Marshall is the only missionary who has left for us rescripts of the reports made year by year to the Nova Scotia District. In this detail as in all else he was faithful. To the one called to carry out such details the work may seem trivial and unimportant but to the searcher who finds blanks where entries should have been, the presence of which would solved problems, settled disputes, prevented suits at law, or answered questions of moment for individuals and the church, such unfaithfulness in the seeming trivial becomes a serious fault. After his first year's toil, on which he had entered with high hope, he writes:

"We are happy to say that great attention is given to the word preached, and from the great liberality manifested in contributions to the erection of a new Wesleyan Chapel, we think that prejudice is giving way and that the cause of God will prosper." At the close of his second year after telling of conversions and of congregations larger than ever before he adds:—"The wretched state of the Meeting House militates against us very much as it is scarcely fit for a female to sit in during the winter, but I am in hopes that this hindrance will be removed this season." Alas for his hopes, they were not realized. Closing his pastorate he writes "I am sorry to add that nothing has been done to the chapel.....In order to get up a comfortable chapel I have prayed and wept and done all that I could, but have been defeated. I have had many trials on this station but all of them do not amount to discouragement. The cause in which we are engaged is God's and it will prevail." How clearly through these lines we are able to trace the mental and spiritual states and struggles of the man of God. He is troubled on every side but not distressed, cast down but not in despair. He can see the bow of promise in the skies.

The prejudices and trials to which he alludes and which made his work in the town of Sydney peculiarly difficult, and prevented the attainment of his hope, a new chapel, arose out of the claims made by the members and visiting preachers of another denomination to equal rights with the Methosdists in the original meeting house. The Methodists had met the conditions of the trust

and the trustees had in effect, if not in fact, put the property in their hands and under their control, and while they were quite willing to permit preachers of other religious bodies to occupy the pulpit when the building was not in use by themselves they declined to admit that any others possessed any right of control over it. The disputes and difficulties which arose were painful and sometimes bitter. This 40x60 bit of real estate was not legally transferred until 1871, when Joseph Noad, the only surviving trustee, then an aged man, and living in Montreal, signed the deed which passed the property over to the Wesleyan Methodist Conference of Eastern British America. This was, in all probability, the only piece of Real Estate ever held in fee simple by that conference. There is a prevailing fiction that all church property is conference property. Nothing can be much further from the fact. All church property in Canadian Methodism belongs to the church and congregation in and of the place where the land is situated, and is held for them by trustees under certain well defined statutory conditions. A careful reading of trust deeds and statutes will reveal the fact.

Joseph Herbert Starr, who served the circuit 1855-1857, left for his successor sundry memoranda, some of which are of local if not of general interest. They will serve as side lights to aid the reader in obtaining some knowledge of the then conditions. He tells of funds held in Louisburg, where a chapel was in contemplation and adds: "Have an eye to the matter." Things were not at

their best in Sydney Mines. Mr. Starr writes—"The Mines chapel, of which, I believe we have neither deed nor lease needs looking after..... The Mines are bad pay. Three pounds for this year's preaching does not pay the wear and tear of waggon etc., etc."

The rolls of membership, revised from time to time by the retiring preachers, are a history in themselves. They form the index of a spiritual thermometer which is self recording. In them it may be seen, when the soft winds blew from the South and the gentle rains descended to nourish and quicken the seed; when under the summer sun the blade grew rapidly and the corn filled the ear; and again when the chilling frost nipped and blackened the crop and destroyed the harvest. These old lists of names have more to tell than the story of church growth or spiritual decadence. In them as in a mirror, and as shifting shadows we may trace the industrial and social life of the passing years. In one community the personnel of the Society is changing, ever changing. Old names are missed from the records and new names appear. In another community the old names stay on decade after decade. Residence is fixed. The history of such a community is the history of its first settlers and their descendents. These differences continue to our own times. The industrial population changes. People come and go. Families and individuals are with us to-day, they tarry for a night and are gone. Floating on the current or carried by the tides of industrial enterprise, lured by the seeming better conditions of the dis-

tant or dissatisfied with the things of the near, the industrial population moves ever on and on. The quiet country or seaside village is not so changeful. The youth may and does move out and on, into the busy bustling world but enough remain on farmstead or with fishing plant to stamp the individualism of name and character upon the community. Industrial Sydney Mines shows today upon its membership roll but one family name which appeared when John Snowball completed his list in 1836. In the fishing hamlet of Gabarus the names of Bagnall, Hardy, Grant, Cann, Ormiston and others still subsist.

The evidences of a discipline, which now would be considered stern but which showed a conscientious regard for "Our Rules," are everywhere apparent. The preacher of those days exercised authority and power, if not of life and death, of loosing and binding so far as church membership was concerned. He was unable for many reasons to establish leaders meetings. Apparently he did not seek the opinion or counsel of his official board, but of his own motion, if he deemed sufficient cause existed, erased names and cut off individuals. In one instance a black cross covers a list of seventeen and underneath is written:—"All the above refused to keep our Rules the first week I came on the Circuit." This refusal was without doubt good cause for the wholesale excision. They had cut themselves off. Of another group it is definitely stated—"I had to expel almost every one of the above when I came on the circuit." What about the care and scrutiny of

the immediate predecessor of the good man who thus put his axe to the root?

## DEVELOPMENT.

In the earlier years Methodism grew slowly. There were periods of advance, times of refreshing, but these were followed by years of leanness when the love of many grew cold. It may have been that those who went back had not fully comprehended, perhaps had not comprehended even in small degree what was meant by "a desire to flee from the wrath to come and to continue to manifest the same." They did run well for a time but, when called upon to obey, their surrender to and exaltation of the Christ to kingship, their faith, their purpose failed. The very quality and characteristics of the people, their past training and associations did not favor the Methodist Revival. John Wesley himself was able to do no more than effect an entrance into Scotland. The "land o' the leal" never proved a fertile field to his sowing. The early settlers who, in Cape Breton, took the places of the outgoing French came from the highlands and islands north of the Tweed. More than half the immigrants were Roman Catholics. The remainder were sons of the covenant, sons of the men who had worshipped in the glens and died for their faith amid the mists of the hills in the bloody days of Claverhouse and his dragoons. They had eaten and supped the rugged fare of Calvin. The confession of faith of the Westminster divines was engrained into their very life. How could they cast off the old stern creed in which

they had been nourished and put on the new and to them softer garment offered by an Arminian theology? If there was to be development of Methodism it must be from without. The material around it would not readily assimilate. The Gaels "would not keep our Rules." Under the influence of revival power the drag net might surround but could not long retain them. Thus growth was uneven and slow. There was, however growth and as the years rolled on the Methodist tree sent its roots deeper into the soil and spread its branches more widely. Increase of trade and commerce, the opening of new collieries, the multiplication of industries told upon the population, and strangers came and went, each flood tide rising a little higher than the one just spent. And Methodism grew.

In 1866 Gabarus, Fourchu and Louisburg were detached from Sydney and became a separate mission. In 1872 Ingonish with Cape North was taken from the parent stem and attained individuality. North Sydney with Sydney Mines were erected into a separate charge in 1874 and were again divided in 1902. In the meanwhile the extraordinary influx of population into Glace Bay and the surrounding collieries called for and received attention producing the circuits of Glace Bay and New Aberdeen. New Waterford, the latest addition, was entered and made a mission in 1908. Whether all the attempts to establish Methodism in the several colliery districts were wise may be a debatable question. It is possible for one to run before he is

sent. It is also possible to be impelled into forward and aggressive movement more by the spirit of denominationalism than by the spirit of Christ. It is, moreover, possible to be led on by enthusiasm without due consideration of conditions or proper weighing of prospects. It is alike possible to engage in work with untempered and untested tools and so court failure. Through one or more of these possibilities in single or conjoint action some recent endeavors to spread the Methodist name and fame have proved failures at once disappointing and expensive.

The errors of judgment and failures in operation into which we fell may find some excuse when it is remembered that the situation was entirely new. Nothing similar had ever before come under the purview of the ecclesiastical statesmen who were suddenly called upon to face an unexpected and unprecedented growth in population and that under circumstances of which they had absolutely neither experience nor knowledge. So far as the colliery district East of Sydney was concerned there was practically no Methodist organization. Occasional and irregular services had been held at a few points. Port Morien had been supplied for two years, in the early seventies, as a distinct mission, but owing to the falling off of population had been abandoned, and has not since been reentered. In the year 1892 the days of rapid in dustrial development began in the Glace Bay section, and where there had been hundreds only, in a very few years there were as many thousands of people. The waste places had become busy, bust-

ling centres of life and labor. This new population was cosmopolitan. It had come from near and far. There were English and Scotch miners, Belgians, Czechs, natives of Cape Breton and fishermen of Newfoundland. They had entered the new field of toil, some to remain for a short period only, as birds of pasage, others to fix themselves in permanent homes. Some of these new comers had distinct church affiliations, others, the major part, had no such attachments. If they had a faith when in their old homes they had forgotten it. If they had been professed followers of Christ, that too was one of the things they had left behind. The problems before the Methodist residents, who were comparatively few and of small financial strength, were many and difficult.

With the wisdom gained from experience it is easy now to decide that the Church ought to have met the difficult situation with a vigorous and well planned effort, an effort which would have included the erection of church buildings, and the appointment of men of weight and experience to important and strategic points. But, unfortunately, the earlier years of the formation and growth of the communities were allowed to pass by with nothing done but apply the tactics which had been in vogue for half a century in country village or scattered settlement. New conditions had arisen, and new modes of operation were demanded. Success lay before him who dared. Failure was in the path of him who faltered. At the beginning of the great industrial revival opportunity plucked at the sleeve of Methodism but Methodism did not

respond at once and with vigor, and as one result she found, when she did enter the field, it was already occupied, and that many individuals and families were forever lost to her. We were not sufficiently seized with the importance of the moment nor did we understand the unusualness of the circumstances. Even to-day, the industrial, social and religious problems and conditions of Eastern Cape Breton are a sealed book to too many of the leaders of Canadian Methodism.

## OTHER OUTCOMES.

In our consideration of the growth within it must not be over looked that Cape Breton Methodism has been a direct and indirect contributor to the extension of the church without, that she has not only given many of her rank and file to the membership of the Canadian church, and to the church in the ends of the earth, but that she has also given of her sons and daughters to the ministry and to the parsonage. The first volunteer for the firing line was William Charles McKinnon, son of John McKinnon, lieutenant in the 104th regiment in the war of 1812, and whose conversion dates from the days of Matthew Cranswick. The old soldier gladly gave his boy to the itinerant work, and the young man, whose death took place, all too early, after a brief ministry of only nine years proved himself, in that short period to be able, wise, faithful, and efficient. His knowledge of Gaelic and his power as a preacher in that tongue appeared to set him apart as a most valuable

workman among those of that speech. But God had other work for him and in a higher realm.

Two sons of a farm house at the Forks where for many years the preacher always found a welcome, and in the big kitchen of which, the bread of life was often broken and redeemed souls were saved, gave themselves, in answer to a mother's prayers and faith, first to God and then to the ministry of his church. These were the brothers John and Isaac Howie. The first began his life work in 1857 and closed it in peace a year or two ago. The second commenced his ministry in 1861 and still lives to a green old age, happy in the thought that his widowed daughter, Mrs. Arthur Hockin is permitted to carry on her sainted husband's holy work in that distant China where he found an early grave.

The little church at Louisburg has given of its best in Howard D. Townsend, a direct descendent of the first class-leader, to the work of the pastorate in Eastern Methodism.

The Methodist Episcopal Church owes an ever increasing debt to Cape Breton. Dr. Chas. Blackett, born and nurtured in Glace Bay, is one of New England's most efficient and foremost preachers. Through him and his life service the Isle Royale is now redeeming her obligation for the New England blood and treasure spilt and spent in the first seige of Louisburg.

The comparatively unimportant appointment of Margaree, better known to angler and tourist then to others, has given to the church at large

two saintly souls who, with their husbands, are actively employed, one in Nova Scotia the other in New Brunswick. In the Sydney Mines society of 1836 there appeared the name of a young woman then recently married. From her home went forth three elect women, who, on many circuits and mission stations in Newfoundland, Nova Scotia, New Brunswick, P. E. I, and Bermuda, as help meets of the men they loved, aided many a forlorn and darkened soul in the quest of hope and light. These three are with the glorified.

## REVIVALS.

Methodism cannot live without revivals. They have been the principal sources of our growth in the past and if our future is to measure up to our past we cannot do without them. Occasional, even frequent conversions, are the proper if not necessary accompaniment of the ordinary and regular preaching and teaching of the Word, and should be found in every congregation and Sabbath School. Their occurrence, though they be miracles of grace, should cause no wonder, produce no surprise. The Living Word must certainly beget life. The revival is something out of the ordinary, indeed it is the extraordinary. The cause or causes which lead up to such an event in the history of the community may be near or remote in time or place, they may be apparent or hidden, but beneath and beyond and above all other cause or causes is the Spirit who bloweth where he listeth and we hear the sound and catch the signals of his coming. He bloweth where he listeth, on

one soul or two or ten, but speedily his motion stirs and stimulates the emotions, the consciences, the reason of a community, of a countryside, and sometimes of a nation. There were revivals in the old times in Cape Breton. Gabarus was seized with a great trembling and the smitten of the Lord were many when the God, not church, commissioned Charlton broke to hungry souls the bread of life. A few years later, John Snowball who preached a very simple gospel, saw twenty seven added to the Sydney Mines Society and many more at Sydney and the Forks. At the end of his three years term his enrolment shows one hundred and sixty five as compared with the 82 of his predecessor.

The great revival under the ministry of F. W. Moore, is still spoken off at Gabarus and in the localities which were the more profoundly moved. This was no summer zephyr, setting the leaves twinkling on the trees, but a vertible hurricane of power by which the great deeps of the human soul were broken up. Not only in the gatherings of the people for worship, but in the fishing stage, in the field, by the roadside, at night and by day, strong men were smitten and gentle maidens were mightily moved until the sorrowful cry of the penitent mingled with the glad shout of the saved. Either the people were not adepts at self repression or the divine force, which moved their spirits, overcame their skill and conquered their strength, and they gave vent to their overwrought feelings of fear and joy. And, why not? When the King of Glory enters the gates which have

OLD CHURCH, LOUISBURG, N. S.

been thrown wide open for his coming, should he not be received with a shout? This wonderful and widespread work brought hundreds under conviction and gave many members to the church. Mr. Moore writing of the revival, modestly says: "On several parts of this extensive circuit there has been a copious outpouring of the Holy Spirit resulting in the conversion of many souls, and the membership of the classes in town and country appear to be live to God." Stephen T. Teed, who has recently entered into his reward, was a most efficient helper in the great and gracious work.

When William Alcorn was superintendent of Sydney Circuit with Henry J. Clarke as assistant, Gabarus was again graciously visited and over fifty members were added to the church there. This was during 1870-1871.

Still another work of grace and power swept the town of Sydney in the middle seventies. The services were under the formal control of a committee of the Young Men's Christian Association, and were conducted by the several pastors in turn. This revival was accompanied with a quiet depth of power which in some of its characteristics was as remarkable as displays of deep emotion or of intense fervor. So complete was the work in the Methodist congregation that the succeeding pastor, Rev. John Cassidy, in writing to a friend remarks:—"I do not see why I was sent to Sydney, there is no one to convert." The communion of the Lord's Supper on the first Sabbath in July

1877 was memorable in that the whole congregation with but two or three exceptions were partakers of the sacred feast. The author does not dare to say that the revivals alluded to were the only ones which have taken place but gives them as those which in themselves or in their effects have been most familiar to him.

## AFTER A CENTURY.

The comparison of the things of three generations ago with the things of the present will be a comparison of contrasts. In all its externals and environments Methodism has greatly changed since sergeant Watts began to teach and to preach. Nor are the changes altogether external. The inner life of the church has not been without its variants. In earlier times Methodists were known as "Christianity in earnest." Is she to-day more earnest than other of her sister churches? Is she as persistent as in the past in teaching that purity of heart and life are essentials if one would see God? Is not the class meeting almost a thing of the past? Where it exists, has it not become a place where loose generalizations and set phrases, which may have any meaning or no meaning at all, are repeated over and over, from week to week? Class meetings were purposed, and for long years continued to be schools of the saints, where doubts might be resolved, questions of faith and practise answered, and the members stimulated to increased devotion and entire consecration. They were supposed to be and were places in which the penitent seeker might find help and guidance as

he groped in the darkness, and from which men and women went forth to do specific deeds of kindness to the needy and sad around them. They have in great measure disappeared from Methodism only to be taken up and utilized by other churches and under other names.

Sydney from a quiet village of less than two hundred civilians has become a stirring and ambitious city of twenty thousand souls. The twitter of the birds in the thickets and the tinkle of the brooklets in the vales have given place to the clang of the hammer, the rumble of the wheels of trade and the sough of the exhaust. Where the forest reigned are the dwellings and workshops and marts of men. Methodism has advanced with the growth of business and population. In 1866 the original chapel was forsaken for a goodly structure, which stood side by side with its predecessor. This building, "Jubilee," was moved, in 1880, from the original site to a more central and commodious position on the corner of Dorchester and George Streets, and at the same time it was altered, enlarged and beautified. In 1901 it was was again enlarged to accommodate a growing congregation and Sabbath school. In 1910, the congregation, to better house its pastor, built a neat and roomy parsonage. The present need is a new church edifice which will meet the demand for the accommodation of all church activities. This will soon be accomplished by an earnest and faithful people. The reports made to the conference of 1913 showed a membership of 261 and a Sabbath school force of 498. The givings of the

church amounted to $7762, an average per member of $29.74.

VICTORIA ROAD. During the erection of the big steel plant the growth of the population of Sydney was so rapid and the town had stretched itself out so widely that to meet the needs of the people a plot of land was purchased in the Whitney Pier section and a church built. This new work continued for a few years under the tutelage of "Jubilee," the mother church, but soon declared itself ready to walk alone. The original idea was to establish an institutional church. The idea has not materialized. The present needs are improved and enlarged accommodations for the congregation and a dwelling for the pastor. This charge reported in 1913, members 103, Sabbath school 290 and givings $2584, an average of $25.00.

ITALIAN MISSION. This Mission, which was established in 1912 for the purpose of reaching and evangelizing the many Italians who are segregated about the coke ovens is possessed of a convenient and suitable mission house, provided by the Missionary Society, from its Building Fund, which includes a spacious room for public and social services, and also a comfortable dwelling for the missionary. The work is arduous and difficult, but it is not without success. The immediate neighborhood is strikingly cosmopolitan and polyglot. More than fifteen different languages are spoken within a hundred yards of the mission entrance. Here if anywhere, is a field for tireless

workers. The Mission is under the control of Sydney Mission Committee.

NORTH SYDNEY. On the Northern side of Sydney or Spanish River is the sea-port of North Sydney with a population bordering on 6000. Before the days of the giant steamships, fleets of sailers frequented the port, a hundred sail at a time or more waiting for cargo. If black diamonds were fashionable North Sydney flourished. If coal sales were slow North Sydney drooped. Deep sea fishermen from France, from Gloucester, from Lunenburg, have long made the harbor a port of call, to replenish stores and bait and to refit. Methodism drifted into the place from North West Arm, where as early as 1834 there was a society of four members, all but one bearing the name of English. Three members are reported from North Bar (North Sydney) in 1852. They met with the Society at Sydney Mines.

For many years the Methodists worshipped with other denominations in the "Bethel," which, for the convenience of the many seamen who frequented the port, was situated near the "loading ground." This old structure stands to-day, a pitiable sight, relegated to the most material uses. In 1876, Episcopalians, Presbyterians and Baptists began to build houses of worship for themselves and the Methodists did not lag behind. A neat structure was commenced in that year and completed in the year following. Since then the church has been twice enlarged and a comfortable parsonage erected thus giving to the congregation

a commodious plant. The charge reported, in 1913, 187 members, 300 Sabbath school population, and givings amounting to $2264.00, average $12.10.

SYDNEY MINES. This mining and manufacturing town is situate about three miles from North Sydney. The place gained its commercial importance at the time the Nova Scotia Steel and Coal Company purchased the collieries of the General Mining Association and erected a reducing furnace and steel works. Carman Church, on Clyde Avenue, in the very heart of the town, was built in 1906, and replaced the original chapel of 1840. This neat and well appointed edifice with a good parsonage on Huron Avenue constitute one of the best plants, giving the greatest facilities for work, in the Nova Scotia Conference. The congregation is very largely made up of miners and other workmen connected with the steel and coal industries. The membership of 1913 was 286, Sabbath School force 398, givings $2989, averaging $10.44 per member.

GABARUS. This circuit was detached from Sydney in 1866, and, at that time, included the four appointments of Gabarus, the Cape, Fourchu and Louisburg. From the conditions of life, the people being, in the main, fishermen or small farmers, there has been little if any increase of population for a number of years, indeed the census of 1911 shows decrease as compared with 1901. In spite of reduced numbers the church has grown in its membership and its liberality. The people are

loyal and true to the traditions of their fathers. They possess sufficient church and parsonage accommodation for their needs. Returns of 1913 give a membership of 187, a Sunday school force of 137, and contributions $1564, an average of $8.36.

LOUISBURG became a separate mission in 1889, and has but the one appointment. With very limited numbers and resources the few Methodists have provided a comfortable home for their preacher, and are now making vigorous and self-denying efforts to obtain a new church edifice which will be a credit to the church at large and an honor to themselves. This is one point where union would be of undoubted advantage, as both Presbyterians and Methodists are seriously handicapped. It is possible that, in the future, extended railway facilities and increased winter shipments of coal may prove material helps in church growth. The mission reported in 1913 members 49, Sunday School force 84, contributions $1125. In comparison of numbers and resources this small mission gave more than they all, an average of $23.00.

NEW WATERFORD is the newest of the new in colliery towns and colliery development. Where five years ago the forest held all the land there is now a hustling incorporated town, with a population of more than three thousand. Methodism entered the place soon after its beginning, secured a site and put up a small church. There is no history to write. The story is of the present and

passing only. The Rev. Percy Johnson has been the single pastor. Environments are perplexing. Everything is formative. Creeds are uncounted. Languages are many. There is work for the strongest, the most patient, the most consecrated, the most efficient, and work that will pay in the coin of the Kingdom. The returns for 1913 were members 40, Sabbath School 116, giving $1096.00, an average of $27.40.

THE DOMINIONS. This mission, which includes the coliery towns numbers one and two, the latter being known as New Aberdeen, has been supplied intermittantly for some years. Untested workers, labor strikes, shifting population have trammelled and hindered work. New Aberdeen itself is a typical colliery town. There is no beauty in it that it should be desired as a place of residence or labor. Long rows of red-brown dwellings, tall smoke stacks, escaping steam, turbid yellow streams of pit drainage meet the eye on every side. The church building is badly situated and as badly planned and built. Nevertheless the work is hopeful and promising. It calls for patient and strenuous effort which, if bestowed, must produce results. The mission showed in 1913 a membership of 59, Sabbath school population 262, contributions $1759.00, an average per member of $29.63.

GLACE BAY, the biggest town in Nova Scotia, covers many square miles, includes many collieries and has a population of about 20,000 souls. There is absolutely nothing of record or legend to

suggest or indicate when or by whom Methodism was introduced into the locality. Occasional services were held by many preachers for a long term of years but the Methodist plant did not flourish. In the days of his Sydney pastorate the writer preached of a week night to a few worshippers who gathered in a small church which stood near the site now occupied by the Orange Hall. There came at last to Glace Bay a financial and industrial revival, and multitudes crowded in to do the work and fill the places offered by the Dominion Coal Company. Methodism did not come in on the flood but made a tardy entrance and through her tardiness suffered loss. The congregation is one whose personnel alters rapidly and as a consequence the results of labor are not and cannot be vividly apparent. The pastor here must sow in faith and look for his harvest in the bye and bye. Epworth Church and parsonage occupy a good position on York Street near the centre of the town and are sufficient for present requirements. Church debt lies as a heavy burden on pastor and people but loyal hearts and true are surely if slowly overcoming the difficulty. The Minutes of Conference for 1913 show members 132, Sabbath School roll 300, contributions $2247.00, an average of $17.02.

BADDECK and MARGAREE. The Big Baddeck and Margaree sections of this mission were early visited and at one time the latter was a strong country appointment forming part of the Port Hood Mission, but in the passing years

changes in population and distance from centres have deleteriously affected the Methodist cause. In Margaree, if anywhere, Congregationalism and Methodism should join their forces. As to Baddeck it is almost a question whether the Methodist Church was ever called to occupy the ground. Experiments of entering communities at the call of malcontents of other communions have proved failures again and again and deserve their fate. We have three churches and a parsonage on the mission, which has been supplied during the summer only for the past two years. It is possible that times may change and the future prove more promising than the present appears.

INGONISH and ASPY BAY. These fishing and farming settlements are of interest not only to the churchman but also attract the attention of the scientist and tourist. There is wealth yet to be uncovered among the hills in the rear and to be gathered from the sea in front. Good work for the church and the people has been done by the men who have traversed the dreary winter roads or scorched on the barrens under summer suns that they might carry the message of a crucified and risen Saviour to needy souls. The statistics for 1913 give 65 members, 124 on the Sabbath school rolls and contributions amounting to $627.00. The average is $9.65.

HAWKESBURY. This circuit is composed of four preaching places, none of which are distant from the centre. From the date of the formation of the Conference of Eastern British America

to the present day the succession of preachers has been unbroken. Commercial and industrial development has been slow and at times subject to severe set backs. A fairly good church and parsonage occupy a commanding site in the town and are sufficient for present needs. The figures for 1913 were members 110, Sabbath school population 200, contributions $1050.00, average $9.55.

PORT HOOD, of which nothing has been written on previous pages,has had a various history. Sometimes a part of one circuit and sometimes attached to another it at last reached individuality in 1874, when it became a separate mission. There are two churches, one on the Island the other on the Main or more specifically in the town. The congregation also possess a parsonage, Methodism has a place in this section of Cape Breton which it is her duty to keep. The reports as in the Minutes of 1913 give 66 members, a Sabbath School clientelle of 82,and contributions aggregating $901.00, average $11.

## APPENDIX A.

Lists of Methodist Preachers appointed to Circuits in Cape Breton, with the years of their appointment.

### SYDNEY

| | | | |
|---|---|---|---|
| 1829 | James G. Hennigar | 1863 | Roland Morton |
| 1829 | Matthew Cranswick | 1866 | Paul Prestwood |
| 1830 | William Webb | 1869 | Jeremiah V. Jost |
| 1831 | John Marshall | 1872 | William Alcorn |
| 1834 | John Snowball | 1874 | Joseph G. Angwin |
| 1836 | William Webb | 1877 | John Cassidy |
| 1838 | John McMurray | 1879 | Joseph S. Coffin |
| 1839 | Samuel D. Rice | 1882 | William H. Evans |
| 1840 | Thomas H. Davies | 1885 | William Purvis |
| 1843 | James Buckley | 1888 | Joseph S. Coffin |
| 1847 | Jeremiah V. Jost | 1891 | Frederick A. Buckley |
| 1851 | Robert E. Crane | 1893 | David Hickey |
| 1853 | A. McL. DesBrisay | 1896 | Cranswick Jost |
| 1855 | J. Herbert Starr | 1899 | Charles H. Huestis |
| 1857 | Frederic W. Moore | 1903 | F. W. W. DesBarres |
| 1860 | George C. Huestis | 1906 | James L. Batty |

1910 J. W. McConnell

### NORTH SYDNEY.

| | | | |
|---|---|---|---|
| 1872 | William Tippett | 1889 | G. W. F. Glendenning |
| 1873 | William Baines | 1891 | Geo. F. Johnson |
| 1875 | John Astbury | 1894 | William G. Lane. |
| 1876 | William Bennett | 1898 | James Sharp |
| 1878 | W. L. Cunningham | 1902 | D. W. Johnson |
| 1879 | David Hickey | 1904 | Joseph Sellar |
| 1881 | Jessie B. Giles | 1907 | Thomas A. Wilson |
| 1883 | Fred H. Wright | 1909 | John Phalen |
| 1886 | Joseph Hale | 1911 | W. R. Turner. |

## SYDNEY, VICTORIA ROAD.

| | | | |
|---|---|---|---|
| 1901 | A. D. Richard | 1908 | H. T. Gornell |
| 1904 | J. N. Ritcey | 1909 | Harold Tomkinson |
| 1905 | W. J. W. Swetnam | 1910 | C. E. Hellens |
| 1906 | D. H. Corley | 1911 | E. W. Forbes |

## SYDNEY MINES.

| | | | |
|---|---|---|---|
| 1902 | Chas. H. Johnson | 1907 | Alfred S. Rogers |
| 1903 | Bradford J. Porter | 1911 | A. R. Reynolds |

## GABARUS.

| | | | |
|---|---|---|---|
| 1858 | Stephen T. Teed | 1882 | W. A. Outerbridge |
| 1860 | Jas. A. Richey | 1884 | G. W. F. Glendenning |
| 1862 | John G. Bigney | 1887 | W. H. Edyvean |
| 1863 | Cranswick Jost | 1890 | J. W. Howie |
| 1864 | Geo. Harrison | 1892 | W. I. Croft |
| 1865 | Elias Slackford | 1895 | F. Friggens |
| 1866 | A. E. LePage | 1897 | J. W. Turner |
| 1867 | John W. Howie | 1900 | William Purvis |
| 1871 | H. J. Clarke | 1903 | J. A. Hart |
| 1873 | Geo. F. Day | 1906 | Thos. A. Bowen |
| 1875 | John Astbury | 1907 | John W. Hobbs |
| 1878 | R. O'B. Johnson | 1910 | Jas. Lumsden |
| 1880 | James Scott | 1913 | F. J. Pentelow |

## SHIP HARBOR now PORT HAWKESBURY.

| | | | |
|---|---|---|---|
| 1829 | Matthew Cranswick | 1872 | F. A. Weldon |
| 1833 | Thos. Crossthwaite | 1875 | J. B. Hemeon |
| 1835 | Thos. H. Davies | 1878 | J. A. Mosher |
| 1838 | Alex. W. McLeod | 1880 | G. W. Tuttle |
| | No regular supply | 1882 | C. W. Swallow |
| | from 1840 to 1854 | 1885 | John Astbury |
| 1854 | W. G. T. Jarvis | 1888 | F. A. Buckley |
| 1857 | Charles Gaskin | 1891 | R. B. Mack |
| 1858 | G. O. Huestis | 1894 | C. W. Swallow |
| 1860 | Jos. Sutcliffe | 1897 | William Purvis |
| 1863 | John W. Howie | 1900 | W. F. Cann |
| 1865 | E. Slackford | 1903 | Robert McArthur |
| 1868 | John G. Bigney | 1906 | David Hickey |
| 1869 | A. E. LePage | 1907 | W. H. Ewans |

1911 John Astbury

## LOUISBURG.

| | | | |
|---|---|---|---|
| 1889 | | 1900 | David B. Scott |
| 1900 | Donald Farquhar | 1902 | Selby Jefferson |
| 1892 | Joel Mader | 1905 | J. Mader |
| 1895 | R. M. Browne | 1906 | Aaron Kinney |
| 1897 | James Tweedy | 1907 | J. S. Coffin |
| 1898 | T. D. Hart | 1911 | Arthur D. Morton |
| 1899 | F. J. Pentelow | 1913 | Chas. M. Tyler |

## GLACE BAY.

| | | | |
|---|---|---|---|
| 1901 | J. Arthur Hart | 1904 | Jas. Blesedell |
| 1903 | W. Q. Genge | 1908 | W. J. W. Swetnam |
| | | 1911 | W. H. Langille |

## NEW WATERFORD.

1911 Percy M. Johnson

## PORT HOOD.

| | | | |
|---|---|---|---|
| 1874 | William Purvis | 1890 | J. B. Hemeon |
| 1875 | William G. Lane | 1892 | Jas. Tweedy |
| 1878 | Geo. Johnson (B) | 1897 | R. M. Browne |
| 1880 | W. A. Outerbridge | 1900 | R. S. Stevens |
| 1882 | Thos. Wooten | 1904 | F. J. Pentelow |
| 1881 | R. S. Stevens | 1908 | Jas. Blesedel |
| 1887 | C. H. Huestis | 1911 | Josiah Martin |

## MARGAREE.

1861 A. S. Tuttle 1862 John Johnson

Afterwards supplied from Port Hood, Hawkesbury or Baddeck.

## BADDECK and MARGAREE.

| | | | |
|---|---|---|---|
| 1886 | Harry Burgess | 1901 | James Blesedell |
| 1887 | W. R. Turner | 1904 | H. D. Townsend |
| 1897 | Aaron Kinney | 1908 | Jas. Lumsden |
| 1910 | G. F. Mitchell | 1912 | Summer Supply |

## INGONISH and ASPY BAY.

1873 William Purvis
1874 John Astbury
1875 F. A. Weldon
1876 William Brown
1877 Jos. M. Fisher
1878 J. Hiram Davis
1879 R. Williams
1881 G. W. Whitman
1882–5 Supply
1886 Jabez Appleby
1888 D. Farquhar
1890 Supply
1891 Wilfred Gaetz
O. Gronlund
1892 H. C. McNeil
1893–5 Supply
1896 C. A. Munro
1896 D. A. Richard
1897 D. Walker, F. B. Curry
1898 C. H. McLarren
1900 W. R. Tratt
1902 H. H. Irish
1903 W. J. Layton
1904–7 Supply
1908 D. H. Corley
1909 A. R. Wallis
1910–1 Supply
1912 Peter Pollitt
1913 Supply

# APPENDIX B.

## NOVA SCOTIA DISTRICT.

### The Circuit Steward of the Sydney Circuit

| Dr. 1832 | | Currency | | | Sterling | | |
|---|---|---|---|---|---|---|---|
| May 31 To Class & Ticket subscriptions ..... | 7 | 18 | 4½ | 7 | 2 | 6½ |
| Public collections.. | 6 | 13 | 1½ | 5 | 19 | 9½ |
| Subs. and Donations of friends..... | 59 | 0 | 0 | 52 | 3 | 0 |
| Pew Rents..... | 16 | 15 | 0 | 15 | 1 | 6½ |
| Deficiency..... | 71 | 17 | 6 | 64 | 13 | 9 |

Members in Society last year .....82
Removals..... 3
Withdrawn..... 2
Members this year.....91
No. of Sunday Schools 2
Children, Males 38, Females 24
Teachers, Males 8, Females 5

| | | | | | | |
|---|---|---|---|---|---|---|
| £162 | 4 | 0 | 145 | 19 | 7½ |

**In account with the District Meeting and Wesleyan Missionary Society.**

| Ordinaries | Currency | | | Sterling | | |
|---|---|---|---|---|---|---|
| Cr. | | | | | | |
| By Board of Marshall family 52 weeks | 46 | 16 | 0 | 42 | 2 | 5 |
| Quarterage of Marshall and wife, 4 quarters at £12 12s | 50 | 8 | 0 | 45 | 7 | 2 |
| Allowance for servant | 8 | 17 | 9 | 8 | 0 | 0 |
| Allowance for washing | 3 | 6 | 8 | | | |
| Allowance for stationery | 2 | 6 | 8 | | | |
| Extraordinaries | 5 | 13 | 4 | 5 | 2 | 0 |
| House Rest | 16 | 0 | 0 | 14 | 8 | 0 |
| Fuel £11. Candles £3 1–1 | 14 | 1 | 1 | 12 | 12 | 11½ |
| Doctors Bill | 1 | 11 | 8 | 1 | 8 | 6 |
| Horse Hire and Ferriages | 2 | 4 | 8 | 2 | 0 | 2½ |
| Chapel Expenses | 6 | 7 | 0 | 5 | 14 | 13½ |
| | 5 | 13 | 4 | 5 | 2 | 0 |
| Removal from Newport to Sydney | 9 | 10 | 0 | 8 | 11 | 0 |
| Circuit Books | | 14 | 6 | | 13 | 0½ |
| | 162 | 4 | 0 | 145 | 19 | 7½ |

JOHN G. MARSHALL, *Circuit Steward.*

| | | | | | | |
|---|---|---|---|---|---|---|
| Deficiency brought down | 71 | 17 | 6 | 64 | 13 | 9 |
| Quarterage of four children, 4 quars. each at £4 13s 4d per quarter to be provided for out of the Committees Grant, if necessary | 16 | 13 | 4 | 16 | 16 | 0 |
| £ | 90 | 10 | 10 | 81 | 9 | 9 |

(17)

ODD BOOKS
APR
79